THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."—*Daniel.*

No. 1, Vol. XXXVIII. Monday, January 3, 1876. Price One Penny.

DISTRICT MEETING,

HELD IN THE LATTER-DAY SAINTS MEETING ROOM, FOUNDRY STREET, OVER-DARWEN, SUNDAY, DECEMBER 12, 1875.

Elders present from Utah:—William B. Barton, Prest. of the Liverpool Conference; Elder Edward Hanham, from "MILLENNIAL STAR" Office; James Mellor, sen. and Joseph H. Parry, Traveling Elders in the Liverpool Conference; and E. W. Clark, Traveling Elder in the Leeds Conference.

10.30 a.m.

Meeting called to order by Prest. W. B. Barton. Choir sang, "I'll praise my Maker while I've breath." Prayer by Elder Edward Hanham. Choir sang, "My God the spring of all my joys."

Elder Clark spoke upon the setting up of the Kingdom of God, showing its organization. Said, there must be a King—and Christ was the king: laws and ordinances were necessary in order for those wishing to become subjects of the kingdom to be enabled to do so, and for their governance afterwards: officers to administer the laws, and carry out the commands of the king: subjects to reign over who were willing to obey the laws, and also Territory for the King, officers and subjects to dwell upon. The officers appointed were Apostles and Prophets, evangelists pastors and teachers. Such the Lord called to do his work, and carry out his designs. Said the Lord had again organized his Church upon the earth, and his servants were divinely authorized to administer the laws and ordinances pertaining to salvation. Men must believe and also obey, and practice in their lives the laws and ordinances of the kingdom of God, in order to be saved, to return back to his presence.

Elder Parry spoke upon the first principles of the Gospel, showing that to insure to ourselves salvation, we must willingly obey every ordinance and principle in the Gospel, beginning with faith in God and in Jesus Christ our Savior. By doing this we were entitled to the blessings of the Gospel—we should then know of the doctrine whether it was of God or was the invention of man: and by continuing to keep the commandments of Christ unto our lives' end, we should be

justly entitled to salvation, the greatest gift of God.

Elder Barton said we looked upon Jesus Christ as being the head of the Church; he had himself taught and shown us the way into the kingdom of God; when presenting himself before John for baptism, he showed his humility, and also the importance of this ordinance. Seeing we had so high authority, the observance of this ordinance, and other principles, we could not reject them without rejecting the perfect plan of salvation. Every principle and ordinance of the Gospel was essential for our salvation.

Said, the Lord had again established his work upon the earth in fulfillment of prophecy, by sending the angel spoken of by St. John.—(Rev. xiv, 6). The Gospel of the kingdom was again preached, which Jesus spake of—(Matt. xxiv, 14). The kingdom of God was set up in these last days as foretold by Daniel. He very beautifully portrayed the happy condition of mankind, when the will of God would be obeyed universally by his children, when they would willingly submit and obey his holy laws and bring their own will into subjection, and "exclaim as Jesus had done, Father, not my will, but thine be done."

Choir sang, "Israel, Israel, God is calling." Benediction by Elder Jas. Mellor, sen.

2-30 p.m.

Choir sang, "Before Jehovah's glorious throne." Prayer by Elder W. B. Barton. Choir sang, "Now we'll sing with one accord." Prest. Barton read a portion of the 22nd chapter of Luke, commencing with verse 21st and continued to verse 49th.

Elder Hanham spoke of the necessity of works accompanying our faith. Showed that although Jesus only came into the world with his mortal tabernacle some 1,800 years ago, it was evident the ancient Prophets were acquainted with the nature of his divine mission, and looked forward in faith to his first coming. We have a notable example and proof of this in the history of Moses. The children of Israel, for their wickedness, had a plague sent among them of fiery flying serpents. Moses was commanded to make a Brazen Serpent and lift it up on a pole—and a proclamation went through the camp, that all those who would look upon the serpent should be healed. The fact that the people had to *look* upon the serpent proved they had to show their faith by their *works:* and it is also recorded that as Moses lifted up the serpent in the wilderness the SON OF MAN should also be lifted up—this being typical of his crucifixion. So in these days we must manifest our *faith* by our *works*—we must be born of the water and of the spirit—and receive the Holy Spirit by the laying on of the hands of the duly authorized servants of God, and fervent prayer. We will now allude to our subject announced—the thief on the cross. The Scripture which has been read in your hearing is a record of an important event. Jesus in answer to the request of the dying thief, who asked the Lord to remember him when he came into his kingdom, answered and said, "This day thou shalt be with me in Paradise." The thief seems to have been acquainted with the mission of the Savior, which is evident from the manner of his addressing Christ, and the way he rebuked the other malefactor, and asked the Savior to remember him. We have no evidence that the thief was not baptized; He may have been one of the Lord's followers, but fallen from grace, and now felt penitent. Be that as it may, the question before us is, Where is Paradise? It is written,

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the spirit: By which also he went and preached unto the spirits in prison: Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God;

angels and authorities and powers being made subject unto him."—(1 Peter iii, 18—22).

Now Paradise means in our text—a prison—hades—a place of departed spirits: David calls it "hell" when he says, speaking of Christ, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."—(Psalms xvi, 10.) So the thief went with Christ to the place of departed spirits, where he had the privilege of hearing Him preach the Gospel—to proclaim the acceptable year of the Lord to the captives, and the opening of the prison to them that were bound.

Choir sang, "Give us room that we may dwell." Benediction by Prest. W. B. Barton.

6.30 p.m.

Choir sang, "Behold the Savior comes." Prayer by Elder J. H. Parry. Choir sang, "How beauteous are their feet."

Elder Mellor said he could bear a testimony to the work of God in these latter days, he knew he was a member in the true Church of Christ, for he had received evidence and testimony sufficient for himself. He knew that Joseph Smith was a true Prophet of God—that he was divinely inspired, and presented a few evidences to substantiate the same.

Elder Hanham said, the Scriptures were given for our instruction, and continued the subject of the previous meeting, showing also the order of the Priesthood and blessings of the Gospel.

Prest. Barton followed with an exhortation to the Saints to live their religion, and testify of the truths of the Gospel; and urged upon the people to gather to the Land of Zion, and receive the ordinances of the house of the Lord, for the living and the dead.

Benediction by Prest. W. B. Barton.

IMPERFECT COOKERY.

To ascertain just how much really good material is spoiled in the cooking would form an interesting and quite fruitful subject of research, and set some housekeepers at least to thinking. If every loaf of bad bread manufactured from good flour, every overdone or underdone piece of meat prime in original quality, every mess of potatoes ruined in the kettle, every muddy cup of coffee made, every dish of every sort which might be palatable and nutritious, but which, by carelessness, ignorance, or neglect, is made tasteless and mediocre—if all these could be written down in a book, with dates and specifications, and the average cook confronted with them once a year, what consternation would or should fill her heart! and what a fearful aggregate of material wasted beyond redemption would appear in the account!

The fact is, that cookery is entitled to rank among the exact sciences, and that happy accidents are of rare occurrence in the culinary domain, while unhappy accidents are constantly happening. There is continually the golden mean to be sought in the admixture of all the elements that are to make up a savory meal; and such is the "total depravity of material things," as one of our witty writers once phrased it, that, if there is one chance in ten of things going wrong, that chance is sure to befall. To cook a potatoe exactly right, so that it will be just done, and no more,—be mealy, white, perfect,—requires an exercise of talent little short of genius; so one would think who eats that vegetable at ordinary tables. The same is true of onions, that odrous bulb, which is almost always served underdone; and of beans, which are either burned in the baking, or dried to a choking consistency.

It is not variety or quantity that is so important as quality; and if those who cook could only realize this, and precipitate all their powers upon the perfect preparation of only two dishes at each meal, those who feed at their hands would certainly be the gainers. It is a great deal easier,

when one has really made up her mind to it, to have everything just right, than it is to let things drift; for one right thing fits into another right thing, and then the whole is right. Badly cooked food is not only sheer waste of raw material, but it causes waste in nerve, muscle, soul-power. The hungry body vainly attempts recuperation in trying to digest and assimilate food not "convenient" for it, so that what might have been accomplished had the food been right, remains undone.—*Mrs. J. B. Lyman, in N. Y. Tribune.*

THE MORMON PROBLEM.

It is not to be denied that the Mormon problem is one not easy of solution, and one which requires the cautious judgment and nicest discrimination in action of the judicial and executive officers of the Republic. The Mormon position, however repugnant it may be to professed moralists and religionists and to the general sentiment of the people, and whatever be its grossness and however great its practical evils, is girt about with strong defenses which it were wiser to demolish by argument and reason than to assail by force. Briefly it may be thus stated:

The Bible is *not* opposed to polygamy; the Old Testament sanctions it by example and precept, the New Testament nowhere condemns it. The "state or territory of Utah has no law against it, and the Mormons, with much reason claim that the Federal government has *no right* to pass a law against it. Marriage legislation was never delegated by the Constitution to the United States, and therefore is one of the rights reserved by the states. Therefore, they say, the law passed by Congress in 1862 was clearly unconstitutional. But finally they hold if that law be declared constitutional by the Supreme Court—which it has never yet been—it can only have effect on the polygamous marriages consummated since 1862. The marriages prior to that date would still be inviolable, as no *ex post facto* law is binding in the United States."—*Colorado Democrat.*

SOME ONE TO LOVE.

Perhaps one of the most positive proofs we have of the soul's independence of the body is our great need of love and some one to love. Were we mere animals—creatures doomed to perish after a few years of life in this world—that which contents the brute would also content us. To eat and sleep well, to have an easy time of it would be enough. As it is, we may have all these things, and health to enjoy them and yet be utterly wretched. Neither can mental food satisfy us. "Some one to love" is our heart's cry.

When the atmosphere of tenderness is about us we rejoice; when people are harsh or unkind we suffer. We begin life wishing to love all people, and believing they love us. The parents, sisters and brothers—the dearest frieds, whom we promise to love and cherish until death parts us, come into our lives and fill them up. Afterwards come the little children—frail, helpless babies, who need our care so much, and friends to whom we are not kin, yet who grow dear to us.

Some may have many loved ones, and some but one. Heaven help those who have none, though they are generally to blame for their empty-heartedness, for kindness wins love. They are craving for something to love by cherishing some dumb animal—a dog, a kitten, a parrot. perhaps, on which they lavish caresses, which, better spent, would have bound some human heart to theirs. Pride or morbid sensitiveness may have been at the bot-

tom of their loneliness, and these pets of theirs fill the aching void a little. "Some one to love!" It is the cry of the human soul, the note to which every human heart responds; the bond which will bind us all together in that other world where mourners shall be comforted and love shall reign forever.—*Ex.*

TOO SENSITIVE.

There are people—yes, many people—always looking out for slights. They cannot carry on the daily intercourse of the family without finding that some offence was designed. They are as touchy as hair-triggers. If they meet an acquaintance who happens to be pre-occupied with business, they attribute his abstraction in some mode personal to themselves, and take umbrage accordingly. They blame others for the fruit of their own irritability. Indigestion makes them see impertinence in every one they come in contact with. Innocent persons, who never dreamed of giving offence, are astonished to find some unfortunate word, or momentary taciturnity, mistaken for an insult. To say the least the habit is unfortunate, for it is productive of no good. It is far wiser to take the more charitable view of our fellow beings, and not suppose that a slight is intended unless the neglect is open and direct. Indeed, we had better fail to notice an intended offence than to fancy something an offence which is not intended as such. After all, too, life takes its hues from the color of our own mind. If we are frank and generous, the world treats us kindly; if, on the contrary, we are suspicious, men learn to be cold and cautious to us. Let a person get the reputation of being "touchy," and everybody who meets him is under restraint, and in this way the chances for an imaginary offence are vastly increased. The person whose misfortune it is to possess this habit is seldom really happy; in fact, it is impossible for a sensitive person to fee happy and be at variance with his fellows, as a person is very apt to be who is always looking out for a slight. The habit, too, is one that can be acquired, and when a person indulges in it for any great length of time he is apt to fancy that the whole world is arrayed against him, and to fortify himself he becomes moody and disagreeable even to his best friends; until he is ready to construe every pleasant word that greets him into a slur, every laugh into a sneer and every smile into a grimace at his expense.—*Ex.*

FAITH IN BUSINESS AFFAIRS.

It is conceded that to be a Christian, or, indeed, to profess any kind of religion, a man must "have faith." The idea of his pretending to believe in a creed, and yet not having faith in it, would be absurd. His faith is implied by his belief. One is synonymous with the other. Whatever doctrine he is unable to comprehend—whatever rites he is unable to clearly understand—he is required and expected to accept on faith alone. Only by faith can he hope to safely pass the mysteries that cloud his pathway beyond the grave. How few ever reflect that faith is quite as essential to success in material affairs as in those of a spiritual nature.

We cannot do business of any kind without a certain amount of faith in our fellow men. No matter what ingenious devices men may employ in order to secure fidelity from their fellows, the effort is comparatively vain. After all, faith in one another is at the basis of all financial transactions. Even if a business man secretly entertains a low estimate of the honor of

humanity in general, he is yet compelled to conduct his operations on a directly opposite theory. He must deal with men he has never seen and never will see. He must accept bits of paper in lieu of the coin they assume to represent. He must incur dangerous responsibilities on the expectation that his debtors will fully discharge their obligations to him. He must trust important matters to the care and judgment of subordinates. He must even trust his money and property, more or less, to their keeping. Where he has one dollar secured (and in a manner that may finally prove worthless) he must have four or five out that are not so. In spite of himself and his cynical opinions, he must have faith in mankind, or he must cease to do business.

So, also, must we have faith in ourselves and in the future. It is a rarely situated person who can see his way from his present position clear through life to the grave. Most men do not care to look ahead so far. Fortunate are they who can penetrate the future even so far as a few years. Most men see their way distinctly for only a few months ahead. And yet, they push along bravely, and usually come out all right in the end. We are all bound to get through life somehow or other. We make our start without being previously consulted; we are compelled to go ahead whether we wish to or not, and we make our exit in the very same fashion. Why not, therefore, trust a little to the future? Why not lay our plans for the future, and hope and believe that they will be partially fulfilled? Nothing will turn out exactly as we design. There will be changes in our programme that we little dream of. And yet, if we have faith, and steadily persevere, the result cannot fail to finally satisfy us. If any man of ordinary industry and sagacity will look back over ten years of his life, it will be a rare thing if he is not somewhat surprised at the success he has met with. If his career has not been a remarkably checkered one, and he has not been a mere dreamer, he will be forced to confess that he is far better situated than he expected to be, at the outset. If he is not, it will be found to be largely his own fault. He has not trusted sufficiently to the future. Time does more for us than we do for ourselves. All we have to do is to make a fair start, and then patiently drift with its tide. —*Ex.*

CHRISTOPHER COLUMBUS.

Christopher Colombo, or Colon, better known by the name of Columbus, was born in Genoa, about the year 1436. His father was a wool-comber. Columbus was the oldest of a family of four. Of his early life very little is known, though he appears to have received a good education. He was such a proficient in drawing and painting that it is said he could have earned a livelihood by them. He preferred to go to sea as a sailor rather than be a wool-comber. For many years he was only a common sailor, but afterwards became master of a vessel. His voyages were principally upon the Mediterranean. When he was thirty-four years of age he was described as being above the middle size and of strong and muscular frame. His visage was long, his nose aquiline, his eyes of a bluish gray his complexion fair but somewhat red. His hair in youth was reddish, but before he was thirty years of age it had turned quite white. He was a skillful navigator, and was an ardent student. He married the daughter of a famous navigator and inherited all his charts, travels, &c. After settling at Lisbon, he followed the occupation of drawing maps and charts. It was probably while following this profession that his mind became filled with the idea that a route to India might be found by sailing westward. Many things contributed to fasten this on his mind, and at last the conviction became so strong that he felt that he was destined by God for the great work of discovering a new world. This agrees with the Book of Mormon, which expressly states that he was moved upon by the Spirit of God to accomplish his work.

He first applied to the King of Portugal, next to the Genoese govern-

ment, and then, probably, to the Venetian government. He also applied to the King of England. He finally applied to King Ferdinand and Queen Isabella, of Spain. Ferdinand had all the wise men of Spain assembled to listen to the arguments of Columbus. Some of them argued that he must be wrong, saying that it was not in the nature of things that one man could know better about such things than all the rest of the world. When it became known to the people that he had such ideas in his head, even the children as he passed along the street would call him the mad Italian. He remained in Spain several years without being able to obtain the desired aid, but at last Queen Isabella became interested in his project. Articles of agreement were entered into and signed by the King and Queen on the 17th April, 1492.

Three vessels formed the expedition, and only one of them was full-decked; the other two were light barks, called caravels, no better than coasting craft of our days. They were open and without deck in the centre, and built up high at the prow and stern, with fore-castles and cabins for the accommodation of the crew. The large vessel was called the *Santa Maria*, on board of which Columbus hoisted his flag. The second was called the *Pinta* and the third the *Nina*. The whole of the officers and crew, including Columbus, amounted to one hundred and twenty persons. When Columbus set out upon this voyage he was fifty-six years of age. He set sail on the 3rd of August, 1492. After sailing for some time to the westward his crews became alarmed at the distance they had sailed and murmured against him. In fact they were determined to return to Spain, and some of them even went so far as to propose to throw him overboard; but some of his officers stood by him. As time elapsed, however, without getting in sight of land, even the officers became infected with the fears of the men and they assembled on the deck and required him instantly to tack about and return to Europe. He finally promised them that he would comply with their request provided they would obey his command for three days longer, and if during that time land was not discovered, he would direct his course to Spain.

On the 12th October land was discovered, and so delighted were his people that they threw themselves at his feet with feelings of self-condemnation mingled with reverence. They implored him to pardon them, and now pronounced him to be a person inspired by heaven. Columbus was the first European to set his foot in the world which he had discovered. This land was one of the Bahama Islands. The people whom they found believed the Spaniards to be more than mortals, and to have descended immediately from heaven. While at the island of Hayti a pilot carelessly left the helm to an inexperienced cabin boy, and the ship was dashed to pieces against the rocks. Columbus was in bed at the time. He succeeded in saving all the people and everything of value, but this compelled him to leave some of his crew upon the island. On his return with his two ships to Spain he took back with him considerable gold which he had collected from the natives, and specimens of all the productions which were likely to be subjects of commerce, as well as many unknown birds and other natural curiosities and a number of the natives. When he landed, which he did a little more than seven months from the time of his departure, the people of Spain were greatly excited. He was received with great honors by the king and queen and the nobles, and when he exhibited the natives and all the things he had brought with him, the whole assembly fell upon their knees, and songs of praise were sung by the choir. The news of the great discovery which he had made soon spread over Europe, and his name became at once celebrated all over the civilized world.

Columbus made four voyages, and succeeded in reaching the South American continent. Upon his return from his last voyage he found Queen Isabella dead; Ferdinand was jealous and ungrateful, and Columbus was reduced to such poverty that he very frequently had not means enough to pay his reckoning at an inn. He died on the 20th May, 1505.—*Juvenile Instructor.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 3, 1876.

HUMAN LIFE AND GOOD RESOLVES.

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HAIL New Year in thy brightness! How we all like to welcome the genial presence of a kind friend. To have a friend for a guest, or to be the guest of a friend is perfect joy. It is profitable and pleasant to engrave new names on friendship's tablet. The most melancholy expression we ever heard, fell from the lips of an orphan—"I have not a friend in the world." Alas! such a position is a most painful one. If it is compatible with honor to make friends, do so. One enemy in his unmeasured, implacable malice will do you more evil than a hundred friends with their best endeavors will do you good. Then seek to have a thousand friends to one foe. Do not swerve from honor and manhood to appease the wrath of an enemy. Let him severely alone—live him down—pray him out of the way, or till the thunderbolt of justice strikes his guilty conscience with repentance, and he falls down and acknowledges his error.

Make friends with God—secure the friendship of Jesus Christ! Abraham "was called the Friend of God." What an honorable position for mortal man to occupy.

"This is my commandment, That ye love one another, as I have loved you.

"Greater love hath no man than this, that a man lay down his life for his friends.

"Ye are my friends, if ye do whatsoever I command you.

"Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you."—(John xv, 12—15.)

Cherish friendship as one of heaven's choicest blessings! The sweet perfume of the heart's best affections. Man is not naturally constituted to live alone. The heavenly fellowship of congenial and sanctified spirits is the effect of Gospel faith and works.

So the OLD YEAR has departed—farewell—a long farewell—good friend we shall know thee no more. Long shall we remember, however, thy sunny days and cloudy hours—thy blessings and thy disappointments. Gems of wisdom and knowledge were found on the pathway of thy footsteps. Thy smiles gladdened our hearts, but the ills of thy brief existence caused us to weep for suffering humanity—and to mourn over its scenes of bitterness and sore distress. The ever rapacious grave has devoured many of our race—has

engulfed bright hopes and soul-longing expectations. It would be a sweet satisfaction if we could realize that all lived their appointed time. Is the prolongation of life dependent on man's faith and actions? We cannot say that the suicide lives out his appointed number of days. It cannot be ordained by heaven that a man must necessarily destroy himself in order to die at a given time. We cannot reasonably suppose either, that one person must murder another in order for the spirit of the murdered person to return to God in compliance with a decree of heaven.

Thousands lose their lives by shipwreck. And here let us remark, that it is not always the raging storms of the great deep, over which the skillful mariner has no control, that occasions all the disasters which take place on the ocean. Facts compel us to accept another cause. Man's cupidity—inordinate lust for wealth, even if it has to be obtained, as ambition has often to be gratified, at the sacrifice of human life—yea, by the death of thousands of our fellow-men who are through the force of untoward circumstances absolutely compelled to serve at the risk of their lives on board un-sea-worthy ships, and are thus consigned to untimely graves. Out upon it! When we hear hypocritical, clerical fawners upon the greedy rich who pocket the "*insurance*," treble the value of their lost rotten hulks, attribute the death of the honest sailors to the will of divine Providence, we can only say, surely they belong to that class, as well as the shipowners, "Whose judgment now of a long time lingereth not, and their damnation slumbereth not."

Colliery explosions is another fruitful source of death. They are often occasioned for want of precaution—for want of proper examination of the pits. In all large works there should be an inspector in the works during the time of man's labor, whose special business should be to see when gas is collected in dangerous quantities, in any locality, and immediately adopt measures for its removal. Government should see that air tubes extended to the remotest part of the works, and that air fans be placed wherever required to produce a current of pure air, strong enough at all times, to remove the foul, break up and scatter the explosive bodies of collected gas.

It is impious to attach blame to divine Providence, when human life is sacrificed by the wickedness of man, or through the greed of gain manifested by unprincipled proprietors, when they wilfully refuse or neglect to use means in their own power to save life.

"Deceitful men shall not live out half their days." It is very evident that many persons cut short their lives by their own folly and wickedness. Millions have lost their lives in this world through the avarice, cruelty and wickedness of rulers. Again, the wretched course of life of many individuals is so abhorrent to their fellow-men—their crimes being so cruel, and frequently so many, that the law often takes the life of the criminals, while society feels justified and satisfied in so doing.

Nations sometimes declare war against nations, in which case thousands of lives are generally sacrificed which otherwise to all human appearance may have enjoyed existence on earth for a much longer period. War is the game of kings.

The wicked often go to a premature grave, their spirits return to the invisible world before the proper time. We cannot attribute a state of things of this kind to the will of the Almighty. It may be permitted for the destruction

of wicked men, and the removal of wide-spread evils, but not decreed to be so from the beginning; such circumstances are the effects of sin.

If the deceitful man shall not live out half his days, it is because by his own wicked acts he brings upon himself swift destruction; and not because it is in the government of God to be so. Punishment is the natural consequence of sin—misery and destruction the inevitable result of vice. If the judgments of heaven do not always fall on the sinner, the wrath of man does—the law is enforced, and humanity thinks itself justified in taking, through the law, the life of the man who has wickedly taken the life of another.

From holy writ we cannot discover that there is a set time for man to die by the will of heaven, notwithstanding it may be so. It is supposed by some that a man's natural term of life is three score and ten years, but many live over that age in our day, and many have done so in all ages. If there is an appointed time, in the economy of heaven, for righteous men and women to die, it is very certain that the term of earthly life for one individual is not the same for another. We are forced to this conclusion from the fact before our eyes in our daily experience, for we see one righteous person living a much longer time on the earth than another one, equally righteous.

Before the flood men lived to a great age: and Noah lived after the flood three hundred and fifty years.

"All the days that Adam lived were nine hundred and thirty years."

"And all the days of Methuselah were nine hundred sixty and nine years."

"And all the days of Noah were nine hundred and fifty years."

"And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years."

"And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."—(Gen. vi, 3.)

"And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated."

We are not informed by revelation of the reason why man's life has become so brief on earth. The passage we have quoted from the sixth chapter of Genesis, is a very interesting one to the physiologist. It is reasonable to suppose that intemperance has had a deleterious effect upon the human system. It is equally reasonable to anticipate the regeneration of our physical structures by works of righteousness. We learn by revelation that *sin* has changed the natural complexion of people: the Lamanites are an example in point. We are also informed in the Book of Mormon that when they shall be brought "to the knowledge of Jesus Christ," that, "many generations shall not pass away among them, save they shall be a *white* and delightsome people."

We may look forward to an increase of days for faithful Saints. It is well to foster faith to this end—to wage perpetual war with antagonistic elements. God is for life! Satan is for death.

We see no reason why men become imbecile in mind, when they reach what is called, "a good old age." Is weakness of the brain when not diseased a natural result of having lived many years in the world? We think not. Is it not rather produced by tradition—by habit—by connecting the mind, in our ideas, with a feeble and decaying body and treating it as such in our associations with it? Loss of intellect, and manliness in old age is an infirmity and not a necessary consequence of having lived out the full term of life in the

world. We take the man of physical force—of intellectual power—when old, and there are many such within the scope of our knowledge, to be the pattern. For if one man retains possession of his faculties, in all their potency at the age of seventy or a hundred years; why may not all enjoy the same privilege when in a state of robust health? We are of opinion that every one may retain their intellectual powers, if they so desired, and accommodated themselves to a proper mental and physical discipline calculated to insure this desirable and happy result.

We learn from Holy Writ that the Lord has power to prolong human life, and even the *will* to revoke a decree of death, after it has gone forth.

"In those days was Hezekiah sick unto death. And Isaiah the Prophet the son of Amoz, came unto him, and said unto him, Thus saith the Lord, *Set thine house in order: for thou shalt die, and not live.*

Then Hezekiah turned his face toward the wall, and prayed unto the Lord,

And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

Then came the word of the Lord to Isaiah, saying,

Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will *add* unto thy days *fifteen years.*

And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken;

Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down."—(Isaiah xxxviii, 1—8).

Now, inasmuch as the Lord lengthened Hezekiah's life, He may lengthen the lives of many. What shall we say? If a man resolves in his heart to fear God and work righteousness, it is possible that his days will be increased, if he so desire it. The three Nephite Apostles desired in their hearts to live, to bring souls to Christ,—their righteous desire was granted them by our Savior, who informed them, that they should live and do so, and never "taste of death."

Saints of latter-days do well to build on a good foundation, daily: and—

Resolve, to conquer all physical foes and moral obstacles. Say to the tempter—"Get thee hence, Satan." Say to the profane man I have no time to spend in your company. Say to bad habits, henceforth, I am your master. Resolve, to "seek first the Kingdom of God and His righteousness."

Resolve, to live to a good old age: "For as the days of a tree are the days of my people." Temperance in diet, in clothing, in all things in godliness, is the remedy to prolong life. Rebuke the destroyer in the name of the Lord.

Resolve, to live the religion of Jesus Christ—to maintain an honorable membership in the KINGDOM OF GOD.

Resolve, to extend the work of the Lord to the best of your ability.

Resolve, to be honest and upright in all your dealings, rendering "unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

Resolve, to be economical—to be industrious—to be kind and generous.

Resolve never to forsake old and valued friends, and to secure the confidence of your neighbors.

Resolve, to hold on to the—"Rod of Iron" in order to obtain eternal life and exaltation.

The New Year comes to us fraught with blessings; it is our privilege and duty to improve upon them. Let us seek to promote each others happiness, and resolve to make profitable the prospective three hundred and sixty-five days of '76, as they will severally dawn upon us. Live, enjoy life, and hope for the best.

E. H.

NOTICE.—DISTRICT MEETINGS IN MERTHYR.—The Latter-day Saints will hold District Meetings in the Long Room, Garth Arms, Merthyr Tydvil, Wales, Sunday, Jan. 16, at 10.30 a.m., and 2 and 6 p.m., at which Prest. Carrington and several other Elders from Utah are expected to be present.

CORRESPONDENCE.

ENGLAND.

Nottingham, Dec. 18, 1875.

Prest. A. Carrington,

Dear Brother,—I, in company with Elder Platte D. Lyman, have lately had the privilege of visiting the Branches of this Conference in four counties, and made it our business to visit the Saints at their homes, and give them such counsel and instruction as we thought would cheer, comfort and build them up in their most holy faith. I believe that our visit has had a tendency to wake up not only the Saints, but also the opposing spirit. It got on our track the second day out, and proved to be a diligent follower. Part of the time it went ahead of us into the villages, and scattered misrepresentations among the people. I am thankful to say it did not make much for its cause, but, to the contrary, made many friends for us. I observed to bro. Lyman, at the time the evil spirit showed the most animosity, that we would double our diligence, for I did not believe it would rage so furiously unless there was material for making Saints in that part of the country; and Sunday being the next day, we held three Meetings which were well attended, and a good spirit prevailed. After the evening Meeting we baptized two persons, and others promised to be baptized as soon as circumstances would permit. I believe there will be a good work done in that part of the country.

While the work of the Lord is steadily progressing on every hand the evil one is on the alert, distributing anti-Mormon tracts, and has engaged the services of a few Ministers of different denominations to call meetings and preach against us and our principles, seemingly unmindful that he is thereby spreading the principles of "Mormonism" by causing the honest-hearted people to come and inquire into the truths of the Gospel. Where this is going on the Saints are more diligent and our Meetings more interesting. The Elders and Saints receive just opposition enough to remind us all that we are still engaged in the good work of the Lord.

Elders Lyman and Young are now traveling in part of Nottinghamshire, Leicestershire and Staffordshire, and Elder Bryan in part of Lincolnshire, Nottinghamshire and Derbyshire, visiting the Saints in their habitations, and advising and instructing them to turn from every evil and cleave to the truth. I am pleased to say that we find a general feeling of waking up in every part we have visited, and the Saints manifest a great desire to put away their weaknesses in the old year, and to commence in the new to live up to the requirements of the Gospel; while it is evident that those who do not listen to the warning voice of God's

servants are gradually waning away from the path of rectitude and virtue.

Since I wrote to you on the 22nd ult., we have had the pleasure of baptizing nine persons, and I am going to baptize some more on Wednesday next; also several more have intimated their intention to be baptized very soon.

Times are rather dull in Nottingham and surrounding country, on account of the lace business being at a rather low ebb. Many have not been making more than half time for some months past. The floods in this and adjacent counties have caused much damage to land and crops; many of the lowland farmers have suffered very materially in the loss of their potato crops, in the damaging of their grain and hay stacks, and in not being able to sow their fall grain through the wet condition of the land, all of which more or less affects the Saints in a financial point of view, as they are a working class of people; but with all these obstacles, I am happy in being able to inform you that the local Elders, as a general thing, are wide awake and ready to help along the good work; and the Saints, though poor, are an extremely kind-hearted people, willing to help establish the Kingdom of God on the Earth; while the good singers in every part of the Conference are zealous and efficient, with their aid, and we all the while feel to say "God bless them, may their voices ever increase in melody."

Elders Lyman, Bryan, Young and myself are enjoying the best of health, and growing happier every day. We all join in much love to yourself, family, and all at 42. Ever praying the Lord to bless you all and all who labor for Zion,

I remain your brother in the new and everlasting Covenant.

GEO. L. FARRELL.

WALES.

Merthyr Tydvil, Dec. 18, 1875.

Prest. A. Carrington.

Dear Brother,—The Saints in this Principality are indeed a good people; the great majority live their religion to the best of their privilege and freely and cheerfully pay their tithing out of the meagre sums they receive; and the general cry is: "When shall we be delivered from Babylon?"

Elder Rees R. Llewellyn is here; he brought with him a very good feeling which he disseminates among the Saints. Elders Thomas D. Evans and Thomas C. Martell are in their respective fields of labor, doing a good work, the former in Pembrokeshire and the latter in Carmarthenshire.

Since my last letter to you, we have baptized several, and have distributed many tracts among those who would receive them.

Your brother in the Gospel,

WILLIAM J. LEWIS.

SCANDINAVIAN MISSION.

Copenhagen, Dec. 17, 1875.

Prest. Albert Carrington.

Dear Brother, — Your very interesting letter of the 13th inst. came duly to hand, with the cheering news about Prest. Young's release, which was the first I heard of it. Our American mail is very unregular. The Lord has seen the faith and heard the prayers of his children, and again liberated our beloved President from the hands of those corrupt officials who are trying their utmost to cause trouble and, if possible, to take the life of the Prophet of God.

I prize your good memory in regard to incidents and places observed in your travels in Scandinavia in the spring of 1870. It is very interesting to the Saints here to learn that you have not forgotten your visit, and we would be pleased to have you visit us again sometime next spring, if you can possibly make it consistent to do so.

The good work in Scandinavia is prospering. Many are being added to the Church in different parts of the Mission. I have just received a letter from Stockholm stating that in Norrland, the north part of Sweden, one of our missionaries has baptized six Baptists, among them the priest and his wife.

In Drammen, Norway, one of our Elders has baptized seven persons, for which he has been arrested and fined 10 specie dalers, which he is not able nor willing to pay, so he will have to spend Christmas in jail.

We are spreading much of the printed word; for this purpose we have called most of our brethren in the cities to go out on Sundays, when they have time, and distribute our tracts, invite people to our meetings, and bear testimonies to the people. We have seen the good fruits of this labor in an increased attendance at our meetings.

The reinforcement of missionaries from Utah this fall will add vigor and strength to the Mission, for truly the labor is great and the laborers few. I have appointed them to labor as follows:—Elders K. H. Brown in Aarhus Conference; Hans Thunnesen and R. N. Jeppesen in Copenhagen Conference; John M. Larsen in Aalborg Conference; John C. Sandberg to preside over, and John A. Anderson to labor in, the Gottenburg Conference; E. F. Branting in Stockholm Conference; and S. Nilson and John N. Larsen in Scone Conference. The Elders from the Valley are all well and feeling well, and general good health prevails among the Saints throughout the Mission.

May God bless you, brother Carrington, and your family, and all at "42," is the constant prayer of your brother in the Gospel of peace,

N. C. FLYGARE.

UTAH NEWS.

From the *Deseret News*:—

THE BEEKEEPER'S MEETING.—The attendance at the meeting of persons interested in beekeeping, at the City Hall, on Saturday evening, was not very large, owing to the threatening state of the weather. The meeting was called to order by A. M. Musser, Esq., who stated the object of the gathering and called for remarks from some of the keepers present. E. Stevenson stated that he started to keep bees three years ago last Spring, and in the three years had taken 600 pounds of honey, and increased his stock to twelve hives. His bees were doing splendidly. This year he had increased his stock to twenty hives, and besides this had sold $100 worth of bees, and had taken 900 pounds of honey. He was decidedly in favor of the compound hives, both for wintering in and for the yield of honey. Said there were a few cases of foul brood in Mill Creek. Samuel McKay stated that he had taken from his own thirty-six hives and those he had attended to the past summer, about one thousand three hundred pounds of honey; had lost five fine swarms of bees the past season; had seen no foul brood. Benjamin Judson had been accustomed to attend bees all his life and found that the best way to deal with foul brood was to bury the infected hives, bees and all, three feet below the surface of the ground. Mr. Stevenson reported that Mr. Bailey, of Mill Creek, had taken from seventy-five swarms 5,000 pounds of honey this season. Bees throughout the country were very healthy. The linden tree was recommended as a very profitable tree for bee pasturage. Meeting adjourned *sine die*.

C. DENNEY, Secretary.

BIG CABBAGE.—Joseph L. Smith, of Lehi, bringing a number of cabbages to the Tithing Office, called in this office with a large specimen of the Marblehead variety, weighing, stripped of its loose, outer leaves, 17½ lbs.

A PREACHING TOUR.—On Wednesday, Dec. 8th, Elder Orson Pratt returned from a preaching tour through Tooele and Rush Valleys. During six days he held fourteen meetings, which were all well attended. The topics mainly treated upon were repentance, renewal of covenants by baptism, and the adoption of a stricter self-sustaining policy in the matter of home productions. He was accompanied in his tour through Tooele Valley by Bishop Rowberry.

Mantua, Box Elder Co., Dec. 6, 1875.—*Editor Deseret News*:—This is what might be called a small settlement, but through the blessings of God it has

been steadily increasing in the number of its inhabitants and its appearance. Several nice and substantial houses and barns have gone up this season, through the labor and energy of the people, who have been greatly blessed with splendid crops of all kinds of grain. Our day and Sunday schools are attended very well, and give perfect satisfaction to the community. In July sister Eliza R. Snow visited this place and organized the Young Ladies' Retrenchment Society, which is in a satisfactory condition. Some time ago we also had a visit from Elder Junius F. Wells, of Salt Lake City, who organized the Young Men's Mutual Improvement Association, consisting of thirty-six members, which have steadily increased ever since. It can truly be said, to the credit of the young men here, that a more orderly and quiet set can not be found anywhere, no drinking, no swearing, no chewing or smoking of tobacco can be found among them, and they seem to have a determination to qualify themselves for future usefulness in the kingdom of God. Yours respectfully, L. H.

A Missionary Trip.—Bishop L. W. Hardy has been on a preaching and business trip through the settlements of Summit, Morgan and Weber Counties. He reports finding the people everywhere feeling well, there being a prevailing disposition to aid in helping along the work in every way necessary. In the county last-named he was accompanied by Bishop Farr. In a short time Bishop Hardy, who arrived home to-day, will return to the north and make a similar tour of the settlements of Cache Valley.

Some pride themselves not so much on possessing a true friend as on having many. They whisper to one friend what they hear from another; and they delight in having it known how much they are trusted; when the very reason of their having been was that the subject might not be communicated. He who will be intimate with many is not entirely any man's friend. Let us endeavor to act so as to be universally esteemed, but be intimate with few. It is better to have a humble sincere friend, than one the most powerful whom you must share with others.

A proud blockhead can have no pretences to glory; because he knows not what glory expresses. Virtue alone can inspire true glory; and it can never be attended by pretending to it. It is the love of glory which has made so many conquerors; or in other words so many scourgers of mankind. It is the love of glory which forms pretended heroes; sanguinaries, who have ravaged the world, and whose terrible power has produced only death and desolation. Of all the passions a love of glory has propuced the greatest of crimes. Through the influence of this passion, Alexander has been surnamed *The Great*. This extolled Alexander has caused the shedding of innumerable tears, and occasioned the loss of incalculable lives, has committed more injustice, murder, and enforced more penalties than those wretches called highwaymen would be able to commit if uncontrolled, in several ages.

There were no shining, but for sight! We think things are without us. Goethe says to the would-be discoverer of the secret inside of nature, O Philistine, there is no inside! Nay—there is no outside! Is that study-chair outside of me? My mother rocked me in it when I was a two-years' child. As I look at it, in my fancy it moves from the room and the moment, fifty years back and a hundred miles away. As I dream, I find myself once more in my mother's lap. I hear the regular strokes on the sanded floor as she swings the four rude wooden legs to and fro, back and forth, to hush me to sleep. Is it so much stuff and carpentry? Take out of the chair what my thoughts, memories, affections, associations put into it, and how much of the chair would be left? Anything is what we make it with our thought. The parishioner meeting his minister in front of the West Boston Church, asked him if he did not think it the handsomest one in town! What painters his eyes were, what a decorator his fancy, what a gilder and carver his memory, and what a beautifier his heart!